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not I do not know; but all *tokai* had their names. According to Père Siméon (7) a forked tree was erected on the *tokai* and live chickens were hung in its branches. On some *tokai* there were images on the heads of which were stone caps (*mahu*), on top of which food offerings were placed. These *tokai* served as places for disposal of contaminated clothing and for objects of a defiling nature that had been associated with women.

According to Père Jean (19) fish and pigs' heads were suspended in the branches of the trees on *tokai*. On both Ua Pou and Ua Huka, it was ascertained that fishermen, especially, made offerings of fish at the *tokai*. I never learned, however, of any direct connection of these spirits with the fishing industry. It appears that the object of the offerings was to attract the evil spirits, thus keeping them from attacking women; and to propitiate them, so that they would not seek vengeance. Gifts for this purpose were called *ti au hanaua* (8). Dordillon characterizes these gifts as bait. These sacred places were especially forbidden to pregnant women, for the natives believed that the unborn child and probably the woman herself would die if she went upon such a sacred place.

Death of women in pregnancy appears always to have been very common in the Marquesas, and it is this natural phenomenon that is the basis of the *fanaua* belief. It was thought on Nuku Hiva that such spirits killed women by entering the womb when the woman was with child, or by entering it and merely giving her the appearance of being with child by causing a swelling. It is said that *fanaua* attacked in this way only women who were with child or who had previously borne children.

The following excellent notes regarding familiar spirits were gathered by Mr. Linton at Atu Ona. I doubt that the term *fanaua* was used broadly in ancient days to include the types of familiars here described. It is possible that the modern natives, some of whom believe in these things implicitly, may, nevertheless, be in some confusion with regard to the words that they use in describing them. The types of spirits having to do with the spirit phenomena described for the most part in this account in Linton's notes are referred to in the old manuscripts of the Catholic missionaries always as *etua*, and the use of *fanaua* is restricted implicity to the spirits associated with women dying in childbirth, described above. The account (20) is as follows:

> The spirits known as *fanaua* appear to be the souls of human beings who have died. They are always considered male and are known by personal names. Why some spirits should become *fanaua* could not be ascertained, but they vary in rank, those of chiefs being the most dangerous.
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> *Fanaua* seem to have been of three classes: hereditary, personal and those controlled by the dead. The hereditary *fanaua* were the protectors of their female de-